1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
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older relatives participate in the rites as at any death; moreover, the rule *gran' moun pas sui' 'ti moun* holds only where a father, mother, grandparent, or older sister or brother is concerned.*

Unless the dead was known to be a sorcerer his house is not abandoned. If, unlike most of his kind, a reputed sorcerer is survived by children, they continue to live in his house, and though no gesture of marked social disapprobation is made, few persons attend the funeral and fewer still put foot inside the house afterwards, which means there is little of the habitual calling on the survivors. An abandoned house of this type is called *caille yun moun lou' gawou*—the house of a werewolf. If a stranger were to buy such a house, he would first have to "restrain" the evil spirits who continued there. Generally, however, a man will not buy land unless a diviner ascertains that no evil beings have ever been associated with it.

Such, in outline, are the principal rites for the dead and the outer manifestations of the sanctions which validate the cult for its followers. Fundamentally, these derive from the power which the dead wield in the world of the living—power that is held to come directly from God, who has not only given the dead all the rights of the living, but also the right to return to earth as ghosts. There are several types of dead, two of these being the *vien-viens* and the *zombi*. The *vien-viens* are ordinary ghosts; the latter, who will be discussed in the next chapter, are those whose souls have been "sold" by sorcerers and are therefore doomed to wander the earth until their destined time arrives to return to God. Still another type of dead are the ghosts of children who die before baptism, called *lutins*, who ride young horses, so that when a wild colt with a tangled mane is seen, it is said that a *lutin* has been on his back. The souls of the dead are held first to go to God in the sky, where they are condemned to purgatory or hell or permitted to remain in paradise; "It is God who creates, therefore when someone dies, he returns to Him." And as for the effect of pur-

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soon after the death of one for whom he had deep affection, the matter is entirely one which concerns his own feelings. If a woman who cannot afford proper mourning clothes remarries in the Church before she has discharged the obligation to wear mourning for her dead husband, gossip will be heard, but, on the other hand, a woman who has been legally married, and who therefore may not remarry for a year after her husband's death, may be taken as *placée* by another before that period has elapsed. In this case, however, she must wear full mourning and otherwise observe all the necessary rites before the other man with safety may seek the approval of the Church for the union.

•76 Though children who have lived until about twelve years of age and have been baptized are given a *dernière prière* and must not be forgotten when sacrifices are made to the family dead, there is but little mourning for them. "*'Ti moun pas gagné deuilles* — Children do not merit the wearing of mourning," it is said, and they are called "*'ti z'anges* — little angels" — for they are too young to have sinned. "It is only when one makes love that the important sins begin." Therefore, if a young person dies, not only do his parents, grandparents, and older brothers and sisters not follow his coffin to the grave, but they do not mourn for him. Only those younger brothers and sisters who were of his age — twelve or thirteen years old — wear semi-mourning.